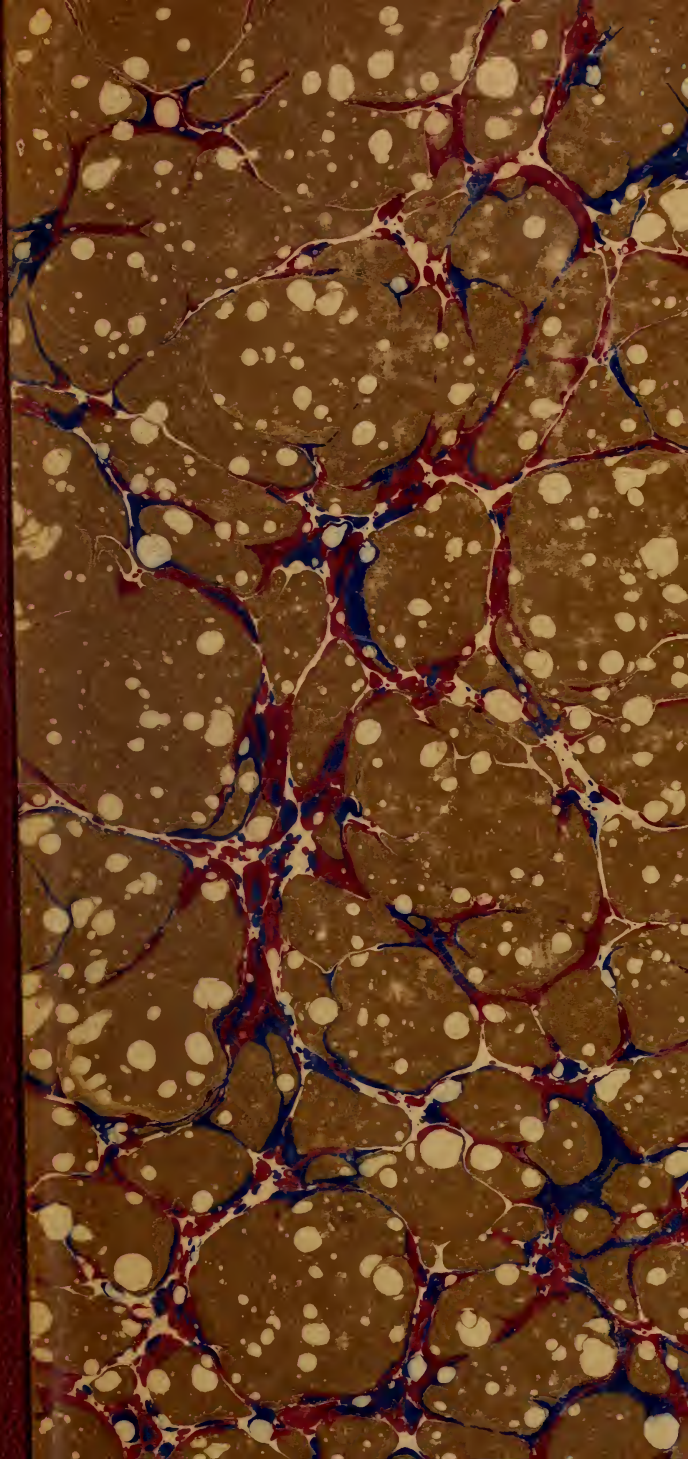

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# WOMAN'S WORK

Vol. XXVI. DECEMBER, 1911 No. 12.

WITH this number your editor closes twenty-six years of connection with the Women's Boards and, as announced in September, retires from her office. She does not wish to take French leave of the host of readers with whom she has companied in this long period, yet there is scant room for words. You and I know now, far better than in 1885, that Foreign Missions have a mighty part to play in the affairs of this earth, and we are thankful to have been drawn into such a service; in it we will serve to our life's end. It is a great joy to me that, as I take my hand off, hundreds of new friends are lifting up WOMAN'S WORK in the Canvass Campaign. But parting is hard—your kind faces rise in rows before me. The greatest alleviation I have is to introduce to you my friend and successor, Mrs. Henry R. Elliot, for whom I bespeak your full confidence and support. From her Washington City home, Mrs. Elliot came to New York after her marriage, and was a member of the Women's Board here. Since the death of her husband in 1906, she has been treasurer of our magazine, (but now resigns that office). She is no tyro in printing matters; she is both executive and literary. In her charge, WOMAN'S WORK will grow and prosper.

PLEASE begin immediately to address material for the pages of this magazine to Mrs. Henry R. Elliot, 156 Fifth Ave., New York, and to the same building continue to send all subscriptions, addressed simply "Woman's Work."

SUBSCRIBERS are urged never to make out another money order to any personal name, especially not to Miss Parsons' name. Her personal address remains unchanged until Christmas.

WOMAN'S WORK subscriptions in October, 1911, were 376 more than in the same month of 1910.

ALL unknown—what Persia is going to do, unknown what will develop any day in China. "Jesus we know, and He is on the throne."

THE Board of Foreign Missions has repeatedly received cablegrams from China in the last month. From Rev. Walter Lowrie, Nov. 11: "Paotingfu and Shuntefu women and children are in Tientsin, except Doctors Mackey and Lewis," which shows that Dr. Maud Mackey (of Peking siege) and Dr. Elizabeth Lewis are bravely standing by their hospitals. All women missionaries of Nanking have gone to Shanghai where are, also, Misses Kolfrat and Woods, Mrs. Tooker and Mrs. Kepler from Siangtan. Nov. 12, Dr. Neal cabled from Tsinanfu: "Peaceful revolution, all safe;" this answered inquiries about all Shantung. Later still came the word that all had left Hwai-Yuen save Dr. Sam Cochran and Rev. A. V. Gray. Rev. Thos. Carter was held at Kuling by a surgical operation, the others were at Shanghai.

AMONG important gifts during the past year for increasing the permanence of mission institutions, three have recently been made by women long known in the Church as loving to give "as God hath prospered." Equipment of medical work at Benito, Metet and Efulen, Africa, which has hitherto been of a rough, hardpan style, has now been picked up and well established by the help of Mrs. A. F. Schauffler of New York. This will immensely hearten the doctors. In India, Woodstock College has truly come into its own. On the heights of Landour, Mrs. Chas. P. Turner is building a noble hall, "Mary W. Thorpe Memorial," and Mrs. John S. Kennedy has added the valuable Midlands estate to Woodstock property. While a total of $50,000 is represented in these benefactions, all their associates in the Women's Boards love and honor the givers the more, because they also freely and joyfully give *themselves*.

THE death of Mrs. Delos E. Finks occasions widespread and tender sorrow in the Church. Some months after WOMAN'S WORK was launched in New York, she came from Colorado to *The Home Mission Monthly*, of which she

was twenty-five years the successful and popular editor. Mrs. Finks was an amiable comrade, with whom our fellowship was too rare, owing to her habit of doing her work at her home in East Orange. The funeral service was conducted by Dr. Chas. L. Thompson, and Dr. Phraner offered prayer.

AFTER many years of service in Syria, Dr. Geo. A. Ford has withdrawn from the more exacting and routine obligations of the Mission, in order to devote himself to special work as he is able; translation will absorb a portion of his time. We are confident that Mrs. Ford will continue to give WOMAN'S WORK the benefit of her pen, now and then.

MISS LAW is very much missed at Sidon Seminary, where she has taught eighteen years—"so bright, energetic, consecrated and capable," writes her associate, Miss Brown.

ONE day a Frenchman in his biplane flew over the city of Allahabad. Church prayer-meeting was in progress, but "when the buzzing and whirring were heard, our dear Dr. Lucas stopped his address" and all the children beheld the strange flying machine; then they went quietly back till service was done.

BANGKOK Exhibition of Commerce and Agriculture awarded a gold medal this year to the needlework exhibition of Harriet House School.

BY springless cart, in good, old Eastern fashion, Rev. L. F. Esselstyn has started from Teheran, on a journey of six hundred and fifty miles to Meshed, where he will acquaint himself with the city and let the city hear his good news.

THERE was an animal show, camels, lions, etc., at Taiku, and Rev. E. Wade Koons, who was there to assist with the Helpers' Class, hunted up all the Bible passages relating to such animals, secured a special entrance rate and took the Korean class to the show. The passages were read and Mr. Koons explained, as they passed from cage to cage, and the visitors learned not a little. Mrs. Geo. Winn is right: this is "the first time" we ever heard of a crowd of men attending an animal show "with Bibles under their arms."

AS Rev. Asher R. Kepler of Hunan Mission was on the roof of a Japanese building at Hankow, watching the battle of Oct. 29, he was struck by two stray bullets, one of which caused a serious but not fatal wound in the neck.

FROM China we hear how much good is done through the bequest made to medical work by Miss Caroline Phelps Stokes of New York. The sum of $13,000 was distributed from her estate to the two hospitals for women and two for men in both Peking and Paotingfu cities, and to one in Shantung. A new ward in Taylor Hospital, Paotingfu, will bear the donor's name. Miss Stokes was known all her life for her unostentatious, open-handed liberality to needs in great variety, from the downtrodden poor to the Woman's College.

A MAN with such a name as "Bible" would naturally hold strong Scriptural views and Rev. F. W. Bible lives up to his name. When he saw a fine dormitory going up for Hangchow College, and contemplated that it should with propriety be called after the generous donors, he experienced a chill. Only two ways to settle that name: either the Dollar-Gamble Hall or the Gamble-Dollar, and each title was worse than the other to the ears of Mr. Bible. He was not silent; and when his Biblical "roaring" reached Mr. Gamble the name struck him the same way. So, Mr. Dollar being willing, he bought out Mr. Dollar's share, $4,500, and now the whole building having been erected by Mr. and Mrs. D. B. Gamble, at a cost of $12,000, it will bear their name—and Mr. Bible is serene.

THE dean of Canton Christian College, Prof. W. K. Chung, is now in this country and has been reported, by some of our newspapers, as siding with the rebellion in China, a report which may be answered by unqualified denial.

OUTSIDE of Seoul, Japanese Christians in Korea are weak, struggling groups, but at the capital they are strong and united. "I never knew Japanese Christians more in earnest."

NOW that the name of Tripoli in Africa is seen on the page of every newspaper, let no one become confused about the Mission Station Tripoli, a city of North Syria. It received its name, Tri-polis—because it was built by settlers from three cities, Arvad (Ezek. 27:8) Sidon and Tyre.

# Our Missionaries in Syria

Address all letters, except for Tripoli and Hums, "Care American Press, Beirût, Syria, *via* London and Brindisi."

| | | | | | |
|---|---|---|---|---|---|
| Mrs. E. G. Freyer, | Beirût. | Miss Charlotte Brown, | Sidon. | Dr. Ara Elsie Harris, | Tripoli. |
| Miss Ottora M. Horne, | " | Mrs. Geo. C. Doolittle, | " | Miss Bernice Hunting, | " |
| Mrs. F. E. Hoskins, | " | Mrs. Geo. A. Ford, | " | Miss Harriet N. La Grange, | " |
| Miss Emilia Thomson, | " | Mrs. Stuart D. Jessup, | " | Miss Laura B. LaRue, | " |
| Miss Rachel E. Tolles. | " | Miss Dora Eddy, | Tripoli. | Mrs. James H. Nicol, | " |
| Mrs. Paul Erdman, | Zahleh, Lebanon. | Mrs. Ira Harris, | " | Mrs. Wm. S. Nelson, | Hums. |

*In this country:* Mrs. Wm. Bird, 5 Grove St., Exeter, N. H.; Dr. Mary Eddy, Room 802, 156 Fifth Ave., New York; Mrs O. J. Hardin, Massina, N. Y.; Mrs. F. W. March, Wooster, Ohio.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

# Faith Jadwin Jessup

BROOKLYN, N. Y., 1870—THE LEBANON, SYRIA, 1911.

Her sisters say that Faith Jadwin from her earliest years was a very bright, discerning child. When I first met her as a student in Packer Institute, Brooklyn, she was known among the seven hundred pupils as an impulsive, rarely affectionate girl, full of fun, always throwing her whole soul into what interested her. She took up the study of Greek with special delight and all through her life found an added zest to study of the New Testament, through her knowledge of the language in which it was written. She took an earnest part in a little prayer-meeting held privately by some of the girls after school. To insure quiet, they locked the door of the class-room in which they met. One day, to their great consternation, they broke the key inside and had to call the janitor to release them. Faith and her friend from Syria each took as a souvenir one-half of the broken key, the two parts to be joined together sometime, in girlish fancy, in Syria.

This possibility was realized in 1890, when Faith came to Syria as the bride of Rev. William Jessup, son of Dr. Henry Jessup. They were stationed in Zahleh, their home from that time.

Little by little the Arabic was acquired, through study, attendance on religious services, social intercourse with the people, and not least from the lips of her own children who grew up, one after another, in spontaneous touch with the life and speech of Syrians. In 1897 Mrs. Jessup passed through a time of searching trial. While her husband lay apparently at death's door with typhoid fever, little Henry, their only son, was taken to Heaven. The brave mother had to hide her sorrow from her husband and, after laying her little one away, return with a broken heart and smiling lips to nurse Mr. Jessup back to health.

MRS. WM. JESSUP, THEO., DR. JESSUP, LITTLE FAITH ON HIS KNEE, BETH, BEHIND, HELEN BESIDE ROVER.

Mrs. Jessup is bending forward with her natural energy; her erect bearing and fine eyes appear in a cut of WOMAN'S WORK, Dec., 1901. Photographed in the yard at Aaleih.

It was most interesting to note Mrs. Jessup's growth in the spiritual life, as years went by. All who knew her closely felt it and, in some direct or indirect way, found their hearts warmed and

their faith quickened by being with her. She was a practical believer in the law of kindness. Those in Zahleh can best realize it. Her hospitality was always ready for those who came from outlying stations. She realized the sacrifices made by Syrian pastors and teachers of interior villages, and was eager to help make their life more comfortable.

In the course of their life in Syria, Dr. and Mrs. Jessup made two visits to America where she developed a gift as a sympathetic speaker in missionary gatherings. After these visits, her heart as well as her steps turned to Syria and Syrian friends. Last winter was spent in Beirût, in order to keep her daughters in school. To Mrs. Jessup it was a happy season of social life, of superintending her children's studies; and though in Beirût, she was helping her husband with the complicated accounts of Zahleh Station. She was one of the most helpful members in a weekly gathering of ladies for Bible study.

Summer vacation brought her oldest daughter from college in America, but the joy of reunion was solemnly broken by tidings of the death of Mrs. Jessup's father in Brooklyn. Her health was now much strained and Dr. Jessup took her hastily to Aaleih. There for a few weeks, united for the first time in two years, the family enjoyed the singularly harmonious life which had always bound them together. August 18th came the crisis anticipated with bright hopes, but when the sweet baby girl opened her eyes the dear mother was in Heaven.

We who knew her stand stunned and awed, but still we feel the message of her life, a life wholly simple and natural yet in touch with things divine.

*Alfreda Post Carhart.*

A member of Syria Mission writes :

The women of Syria have lost a true friend and wise counsellor. For twenty years Mrs. Wm. Jessup labored earnestly, sparing no means, religious, educational or social, for their advancement. Beautiful indeed was her adaptation of a Brooklyn social training to the capacities of poor, ignorant village women, or the requirements of city dames or the pleasure of teachers and preachers. Under her skillful management the most awkward, or the poorest, soon felt *at home* . . . Her heart was in the church work, and her joy was great at every addition to the membership.

Another enumerates the following instances of:

SPECIFIC MISSIONARY EFFORTS.

Mrs. William Jessup always took a vital interest in the work of Lebanon Station in general. She was not simply a missionary's wife—she was a missionary herself.

Early in her life in Syria she visited Qoroun and saw the need of a school there for Moslem and Greek girls. For years she raised the money to support this. In Jeditha also she kept open a girls' school several years. When family cares permitted her absence from home she frequently joined her husband in examining the day schools at outstations, and many a Christmas tree she planned for the children of these schools. One year the same tree with its pretty decorations, and with new presents every time, was taken, at her suggestion, to four or five different schools.

When Muallaka church needed a roof she secured the greater part of the money. It was Mrs. Jessup who, years ago, organized a Saturday afternoon prayer-meeting for American and English women workers in Zahleh. In this meeting many of the problems of Station work have been remembered in prayer that has been answered. She was also instrumental in establishing the Women's Christian Endeavor Society that bound Syrian women of the church together in prayer and testimony. She devised a plan for getting a free reading room for the men of Zahleh. Here they study, read or rest in a quiet place, free from the temptation of intoxicants. She secured the water plant of the Boys' School and Zahleh Manse, a blessing of great intrinsic value to the Mission workers. When she was last on furlough, Mrs. Jessup obtained money for a large porch in the schoolyard, so the young lads have a covered playground in the winter storms. The oak pulpit, chairs and pulpit carpet are gifts which she secured and which add dignity and tone to Zahleh church.

One day, speaking before ladies of Lafayette Ave. Church in Brooklyn, she mentioned her longing to have a kindergarten for "Little neglected chil-

dren that roam the streets of Zahleh without the tender attention of fathers and mothers; whose first language is that of the street, and who look old and toughened at seven years of age." The quick response of these ladies, and help of warm personal friends, made it possible to buy a piece of ground and put up a building for the kindergarten. A Syrian teacher has been trained and it was the expectation to open this fall.

This is postponed through Mrs. Jessup's death and the teacher is temporarily assisting Sidon Station.

# One of My Neighbors

A Druze woman was among the last to bid me good-by when I left my home in Lebanon three months ago. For some time she had been an applicant for charity and we had become good friends. While still young she lost her husband, and her four children. She had lost, too, the use of her left arm from a serious wound which was not properly treated; and in the end the arm became stiff and useless save that she could hang on it her basket, in which she received whatever was given to her. In it, too, she often brought us fresh eggs collected from her neighbors, and prided herself on getting the largest that could be found; never was an egg in anywise suspicious.

This woman was from a Druze village in our vicinity and frequently came over to see us. Her greetings as we answered her knock at the door were so cheery they always insured a welcome. If we chanced to be too busy to give her our time at once she waited patiently, seated on a mat in the court. Sometimes a bowl of milk and a loaf of bread, or perchance some fruit, would while away the time till we were at leisure to see her. Then came the half hour's intercourse which she seemed so much to enjoy. We talked of many things, her trials and ailments so hard for her to bear. We talked of the love and care of Him who says: "I will be a father to you and ye shall be my sons and daughters," a text which she learned and would repeat whenever she came to us. We spoke also of Him who came to save us from our sins. During our conversation she learned the parable of the prodigal son, after having it explained to her step by step. She would tell it in her own simple language, which made it all the more oriental, never failing to end the recital by raising her eyes and adding, "and the angels rejoiced." We could not but feel that the truth had made an impression on her mind and heart, and that *some* of her darkness had rolled away.

ENTRANCE TO MRS. BIRD'S HOME, ABEIH

The big mace tree. This has been a missionary home more than sixty years.

Many children of the Druze sect are in our schools in Abeih, daily reading the Bible and religious books. They sing our hymns and on Friday afternoon are drilled on the next Sabbath-school lesson. The stories of the Bible are repeated at home and the mothers get glimpses of things new to them. On our Christmas occasions, the Druze children are as ready on the Christmas story and the Christmas hymns as others are.

The wall of partition is disintegrating, though the progress is slow.

*Sarah Gordon Bird.*

# Two Workers for Christ in Syria

Both are over eighty years of age. Mrs. William Bird has labored all her missionary life on Mount Lebanon. She was in the midst of the massacre in 1860. After her husband's death in 1902 she and her daughter, Miss Emily Bird, continued to carry on the work of Abeih Station. After her daughter was taken away last summer, Mrs. Bird came to Beirût and spent the winter in our home. She was here, but her spirit was in Abeih. She wrote weekly letters to the pastor, and continued the distribution of Arabic literature through the many friends who came to visit her.

When she returned recently to Abeih, in order to pack up her house preparatory to sailing for the United States, it was almost impossible for her to obtain time enough to arrange her own affairs, because her home was so besieged by loving Syrian friends and acquaintances. A farewell meeting was arranged by the pastor and members of the congregation, who left nothing unsaid in appreciation of Mrs. Bird's long service of nearly fifty-eight years. What pleased her most was the promise of the women to sustain their meetings in her absence.

It is thirty years since Mrs. Bird was last in America, and I cannot imagine any person who will be more alert and eager to gather information to give to her flock when she meets them again. She has three sisters, one brother, a daughter * and nine grandchildren to greet her. May she be returned to us again in God's good time!

Im Mishruk, mother of Mishruk, was married at nearly fourteen years of age. A missionary's wife taught her to read and she was led into the light of Christ. She early buried her eldest son and her husband soon after. Her only daughter married a pastor who went to Hums, to which city Im Mishruk was also sent as Bible woman. There she remained eighteen years and then removed to Damascus, where she labored another eighteen years among the women. She has now returned to Abeih to spend her last days. She found her house out of repair and her belongings scattered; notwithstanding, she rejoices in the Lord and her faith is strong in God. She is ever quoting His word: "I will never leave thee nor forsake thee." She has frequently spent a day with her old friend Mrs. Bird, the two talking over old times. On one of her recent visits their pictures, here reproduced, were taken in front of Mrs. Bird's home.

*Harriette M. Eddy Hoskins.*

EXTRACTS FROM MRS. HOSKINS' REPORT.

I was absent from Syria six months, two on the way to America and four with my three children in a cottage loaned by Miss Emily Wheeler at Litchfield, Conn. Can any one picture what it meant to mother and children to be together—to have a *home?* The two daughters had not seen their mother for three years, for the boy it was the last taste or home life for at least eight years.

At the Women's Session of Mission Meeting, fifty-eight ladies were present. We invite all the workers of different organizations in Beirût.

I belong to a Syrian Benevolent Society, composed of Syrian ladies only, who made me a member because they said I was "one of them." When they met at our home I invited several ladies, among them Miss Rouse of the English Y. W. C. A., who said it was one of the most interesting meetings she had ever attended. One of the members made a plea for Moslems, that we should show them more love as brethren. The Society this year supports eight pupils in different boarding schools.

Recently I was called upon for an unexpected dinner for nine Armenian soldiers; one of them met his own brother at our church door. They had only reached Beirût at midnight, but came to church. Many of this type come for help.

* Who died from an accident before her mother reached her.—ED.

# Across the Hospital Threshold

Mrs. Dale resigned her formal connection with Philadelphia Board seven years ago in order to be superintendent in two hospitals of Syrian Protestant College, Beirût. To our hearts she is still "ours," while all for Syria and the whole of Syria.—EDITOR.

We have lived in our "house by the side of the road" during another year, and have tried to be friends to the one thousand and eighty-one patients, "the good and the bad; the weak and the strong; wise and foolish," such as we are ourselves. One could write pages about them, from the gentle, refined Persian lady of wealth, to the goat-herd who declared himself about to go out of his mind with misery, because the pillow was too soft, the bed-springs were too easy, and he longed to lie down on mother-earth, with nothing but the sky above him!

We can accommodate one hundred and thirty patients. They come from all parts of Syria and Palestine, from Egypt, Cyprus, Constantinople, Russia and various parts of Asia Minor. Like Hiawatha, with a stride a mile we measure, for ours is touring-work without the cumbersome paraphernalia, and with the advantage of staying on our own premises. The hospital Bibles in Arabic, Turkish, Hebrew, Yiddish, French, German, Greek and Russian, are often in use. Many a stolid Jew has melted into smiles to find a copy of his sacred Law in his hands. One woman, from a Palestine Jewish colony, said with great earnestness, "I sometimes think that we are rejecting the very Christ; that He truly fulfilled the prophecies, only we are too blind to see."

Of this year's patients, five hundred and thirteen were non-Christian. These have rarely absented themselves from morning prayers, although attendance is not obligatory. Doubtless many come to break the monotony of the day, or to gain some fancied merit which shall react in physical good; but often there have been evidences of true interest. One such man had received glimmerings of Christianity by attending Roman Catholic services with his consular employer. There is no doubt that the "Light which lighteth every man that cometh into the world" is burning in the atmosphere of that soul, seeking for more light. The man seemed to be able to choose and lay hold of vital things, with a grip which is yet to cost him the loss of all material things, friends, family and home.

Another type of man, also non-Christian, was the highwayman who is said to have killed his even score of men. This was his boast until afflictions led him to the English School for the Blind, where he learned to serve a new Master. In our hospital ward he was the center of interest as he read the Gospels to wondering listeners. He has left us to die a lingering, suffering death. He does not complain and is unswerving in his loyalty to Christ—His man.

The Children's Pavilion is the arena which calls into play the whole gamut of one's emotions. Such poor, wasted faces; such robust, jolly faces; so much pain; so much fun; twisted limbs before operation, straight ones after; noses and mouths cobbled and mended, a stitch here, a fold there, and what a change! It requires the standpoint of the East to unravel the full meaning of little Hindiyeh's exclamation, who, gazing in admiration at her straightened legs, looked up with a merry laugh and said: "Curse the religion of the father of my legs as they used to be!" A baby-boy was to have no say in the matter of his poor crumpled-up little club-feet, for the mother begged that only one might be straightened, in order to save him from military service in the future.

The implicit faith of the people in what is going to be accomplished for them and for their children is very remarkable; it also prevents astonishment at results which are often miracles of the medical profession. Sometimes visitors ask, "Are these children ill?" as a burst of laughter or singing floats through the corridors. The days are indeed happy ones, even for the sufferers who are more comfortable than they could be at home.

The children's favorite game is "Operations," the patient being in turn a real child or a doll. Everything is reproduced to the life. A pin stuck into the doll's mouth is a thermometer; sawdust

stuffing makes a most realistic draining wound; bits of wire and gauze are twisted into a mask, and chloroform is poured from an empty spool. The scientific bandaging of head, legs and arms shows how intently the little brains have observed. They are busy with other things too; hymn after hymn is learned, the commandments, verses, psalms. Everything that is dropped into these receptive minds stays and once there will be shared, who can tell by how many? It is the little child who shall lead, and it is the *handful* of corn whose fruit shall shake like Lebanon.

*Mary Bliss Dale.*
(*Mrs. Gerald F.*)

# Veiled Women

A Druze woman is always recognized by the characteristic large white veil of thin muslin or cheesecloth which envelops half her body, covers all her face but one eye, and is held in place by the teeth, if both hands are otherwise occupied. The narrow opening in her veil is typical of her whole outlook upon life. This particular woman in the picture lives in Baaklin, one of the largest Druze towns on Mount Lebanon. The archway behind her is the entrance to our day school, of about eighty girls under two teachers, one a well equipped motherly woman, the other a young girl assistant. Only a few of the girls belong to the nominal Christian sects—the rest are all Druzes. And great is their need of the teaching gained in our schools, where the Bible is one of the main textbooks, for these girls grow up without training even in their Druze religion.

DRUZE WOMAN OF BAAKLIN, SYRIA

ZAHLEH IN THE SNOW.
Manse at the top.

Rarely is a woman initiated into the peculiar and mysterious rites of this cult.

This year, Mr. Erdman presented prizes to eight Druze girls of Baaklin School. The prize, a copy of the Arabic Reference Bible, was gained by perfect recitation of the Westminster Catechism or, as in Arabic, "Roots of the Faith." All the girls were eager to win Bibles. Children recite what they learn to their proud parents, and thus the roots of true Christian faith often find their way into hearts and lives of the people.

The free school life of a Druze girl is lamentably short, for at an early age she must assume the veil and retire to the secluded life of her home, there to await the fiat of marriage. When married she is not sure of the permanency of her state, for divorce is strikingly easy among her sect. This summer we called upon some Druze ladies of an aristocratic family, one of whom was a bride—the third bride of a young man. The first two had not pleased him and he divorced

them; that is, he sent them back to their fathers. If this third bride should have a son, she may be permitted to remain in the home of her mother-in-law.

Some years ago a Druze girl, who had been educated in a mission school, took her own life rather than live it according to the customs of her people. Sad as such a case is, it points to a brighter future for these veiled women, for sometime their day of liberty will dawn and they will be free *Christian* women.

*Gertrude B. Erdman.*
(*Mrs. Paul.*)

# Notes on People and Events

Written last April, by "your old missionary" to his "dear Y. P. S. C. E."

At Annual Mission Meeting a year ago we planned in confident faith for more helpers, and we can see that our faith, if it holds out, and it will, is going to be rewarded. The pressing call for more work among Moslems rang in our ears and filled us anew with the desire to reach as many as possible at once.

On my last birthday, Dec. 21, 1910, I entered my seventy-eighth year. The day was most pleasantly remembered by friends, and among my callers was a Moslem effendi, who claims to be very learned. He brought me an English Testament that he was studying! He asked me to correct the reading. He had an English Koran which he said helped him to understand the Arabic better, and asked me what I knew about certain abstruse passages in the Koran. From notes in two English translations and from a famous Arabic commentary on the Koran, I was able to satisfy him. He was also trying, he said, to show that all good Moslems should read and study the Gospels and believe in them! I gave him literature on special points of difference between Moslems and Christians. It was a most interesting call. When this man was a lad, fifty years ago, his father was Dr. Van Dyck's assistant in Bible translation and pure Arabic. The father translated several of the beautiful hymns we use now.

The last Christmas tree in our house served for our Mission Station circle, next for our teachers, preachers and their children, and third and best of all, for our orphans from the Home at Dar-es-Salaam. I made up the tree from three trees by splicing and grafting into a very fine pine.

Among New Year's callers (1911) were the city Governor and his staff; the military commander and his staff, effendis, sheikhs, merchants, teachers and people, and one priest. Our house was full to overflowing, and when the Governor came it was an undertaking to get him the best and most conspicuous place to sit —he and the Judge and members of his court. All the two hundred and seventy-five people who came had their choice of several kinds of sweets served on a large tray, and a cup of Arab coffee. One man sat by the fire and made coffee, another served, another took down the names of those who came. All the missionaries received together—the men at my house, the ladies at the Seminary.

One day on a journey, at the lunching place I found very few people, until three peasants stopped to rest. They were Moslems but could not read. I was going to read to them when a well dressed traveler came along and said, "What book is that?" I said, "It is the Gospel." He replied, "But, sir, that is not for such as these, it is only for Christians." I corrected his too common error in this country and said, "Do you believe in Jesus?" He swore he did. Then I said, "Read Matt. xxviii: 19, 20. Now, will you teach these men?" He took the book and read well and expounded admirably, for a long while, and carried the Gospel away in his pocket. I do pray those ignorant Moslems got some good seed into their hearts.

Some time ago I was going to Dibbeeyeh and planned a short cut, as it was Saturday and I had five or six hours to ride, and preparation to make for Sunday. At a fork in the road, somehow my animal turned off and was well on that road, before I realized we were going through the large Moslem town of Berja where I once had quite a dramatic time. I felt sorry not to have more literature with me; most of it was in the load that had gone on before us. When we reached the fountain, two or three fine looking, dignified Moslems were standing by and politely greeted me. I dismounted and

left my horse with a servant, and talked with these men. As I was wondering in my mind what effect my last interview there had produced, one of them said to the other, "I think he is the man who had the Gospels," at the same time looking at me inquiringly. "Yes," I said. "Well, we accept the *Enjeel* (Gospel) and are glad to get it." I took a copy of John from my pocket. He opened it, read aloud, then turned to the other and said, "Yes, it is the same." A crowd soon gathered and every one of them with a persistent "Please, Sir, give me one." Those who could read soon got my stock. A boy about fourteen years old saw the paper primer in my hand and begged so hard for it I let him have it. The title was "The glories of the Cross." Opening it, the boy ran to the outside of the crowd, and in a good voice, read aloud from that beautiful tract. So many others were clamoring for *something* to read, that I bethought me of about forty picture cards in my saddle bags. There were not enough to go around and the eager hands stretched out were too much for me. I had to get a stalwart Moslem to aid me in the distribution. All over the fountain square were men and boys reading and new ones coming. When I rode away they thanked me and many bade me "Go in peace." I ask your prayers that these Gospels placed in that open town may bring forth fruit.

I held Sunday services the next day at Dibbeeyeh, and people called on me all day. At night I was ill and felt the effects during the day following, when for four and a half hours I examined the school-boys and girls and then started for a neighboring town, pushing over an exceedingly bad mountain road for three hours to Mejdaloona, where I had a wide-awake evening meeting and a good night's rest. Next day there was a hot sirocco wind. I examined the boys' school from 8:30 A. M. to 3 P. M., except at lunch time, then pushed on to Sidon by sunset, in time for supper and to pass the evening listening to prize declamations by our students. We were out the whole of the next day for "Field Day Athletics by the Institute Boys." It was most interesting.

I had intended pushing right out on another tour, but Saturday the doctor sent me to bed and prohibited any more journeys for a week. My muleteers were in this afternoon and I had to discharge them. I am so sorry. Please pray that I may have more discretion in using my strength, and so have it hold out better. Pray the blessed Master to make what I do more efficacious, and that more souls may be won to Him.

*Samuel Jessup.*

# Fruits from American School for Girls, Beirût

"An hour ago I came home from the Sunday-school which we are having this summer. We began it the first Sunday that we came to K—— and twenty children attend. We are teaching them lessons from the Old Testament, and I think I can say that our school is a real success this year."

"I am teaching some children Bible stories and have given one of the boys two papers to make a study of some chapters which I have appointed for him."

"I brought the new Bible with me, and I try to teach our servant to read it."

These few extracts are from letters which I have received this summer showing how Beirût school-girls are trying to give expression to the "pass-it-on" spirit. All over the country they are busy, according to their opportunities. I know of one little girl who last year was in the lowest class of our Preparatory Department, but this year had a school of seventeen every Sunday afternoon during the vacation. One of her older brothers and a boy cousin taught classes, but she was both organizer and superintendent.

One of the pleasantest gatherings we shall have this fall will be the Report Meeting, when we shall hear from all the pupils about results of their summer efforts for others. Fourteen took certain Bibles home with them, promising to use them in teaching others to read. All the King's Daughters and eight non-members carried home papers for use in systematic chapter study, to which reference is made in one of the quoted letters.

Two of our girls united with Beirût Church the Sunday before Commencement, a third with her village church

upon her return to the mountains, while a fourth is simply waiting for the Communion service to be held in her own town, in order to make the same profession of her faith.

*Rachel E. Tolles.*

# What One Lebanon Town Means to Me

*Meshghara has plenty of walnuts and of water. What more can be said in praise of any Mt. Lebanon town than this? To be sure it clings to the side of a remarkably precipitous mountain where, to get standing room at all, the houses seem to mount on each other's shoulders, and its narrow winding water ways called paths, paved only with rolling stones of all sizes, are an equal terror whether one tries walking or riding a horse. Although shade and water are abundant and although it is situated opposite the heights of glorious Mt. Hermon, Meshghara recalls much more than these to my mind. It is one of a group of our Lebanon out-stations, one often visited by me in my tent tours. On one of my first visits, a house with seven arches (like the six-arches house of the upper row in our picture) was pointed out to me. Here lived the sheikh of the place. To proclaim to all passers-by that he was the proud father of seven sons, he had built his house at the very top of the village with seven arches, and when honored guests approached, they received under each separate arch the salaams of a different son, while the sheikh himself stood at the threshold of the guest-room within. That was indeed a famous welcome, even in hospitable Syria.

MISSION CHURCH AND SCHOOL, MESHGHARA

in the middle row of buildings. A visitor saw the fuel closet in the Girls' School. The wood was neatly piled on shelves and a curtain drawn in front so that it looked like a bookcase against the wall. All the winter fuel was brought by the girls, one stick apiece every morning to pay their tuition.

Photograph kindly loaned by Rev. Paul Erdman.

Meshghara will always mean to me the home of Rev. Saliba Jarawan who was one of our earliest Syrian pastors and died a year ago. In him were combined many rare qualities: abounding hospitality, the dignity and courtesy that befitted his high calling, and marvelous sweetness of Christian character and influence. He rode from place to place in the district under his charge, and whenever I was in that region he would come and, with a countenance aglow with interest, would devote himself to utilizing the opportunity, speaking the Word in season to throngs of waiting patients. He wore the full flowing broadcloth robes and white traveling *abba* (coat) of Syria, and, as he rode towards my camp, was always followed by a train of those to whom he and his gifted wife had been giving such aid as their simple remedies afforded, and who now that the "*hakime*" had come were seeking her help.

One of the earliest graduates of Beirût Medical College lived at Meshghara, and from every part of Southern Syria, even from Tyre, Nazareth and from Dan to beyond Jordan people flocked to him on account of his wonderful surgical skill. Imbued with the spirit and knowledge of his preceptor, Dr. George E. Post, and with a true love for his work, the doctor operated fearlessly and, considering the circumstances, with great success. The pure mountain air, cleanliness, and ab-

* Pron. *Mesh*-gur-ah.

sence of crowding seemed to make up for lack of hospital and trained nursing.

One day this physician was taken ill at Jezzine, on the eastern slope of Lebanon. Between him and his beloved Meshghara was a high mountain pass. A swift messenger brought the word "Dr. Scander must go home." To my mind nothing surpasses the dramatic power of the scene that followed. A host of young men sprang to this call. They trod quickly those steep slopes, they wound among those boulder-strewn mountain heights, they hurried on until they saw the coasts of Tyre and Sidon and the mist-covered peaks of "Twin Mountain" between. They reached the bedside of their honored and beloved townsman. "What are your commands? On our heads you will be obeyed."

"I am very ill," he replied. "Carry me home that I may die amid my kindred and in my own house." So they bore him along those stretches of vineyards, up amid the oak forests, up still higher to the snow heights, eager relays pressing constantly forward to help. At last the pass is gained. The plain of Cœle-Syria lies like a map below. Mt. Hermon smiles a welcome into the sufferer's face. "I am nearly home," he exclaims, as with hurrying but careful footsteps they turn downwards, to meet other hurrying, welcoming groups of friends. One look into his face and they, too, realized that he would not long be with them. During the few hours that remained to him, Dr. Scander spoke calmly to each one and then from the circle of those who loved him he was "called home." A wonderful journey and a glad home-coming.

The church in Meshghara goes on. The bell rings out Sabbath by Sabbath, hurrying steps crowd the week day and Sabbath-school. It is good to know that, although those whom we loved and honored are gone, others are carrying the banner of the Master forward.

Lying as Meshghara does on the eastern slope of Lebanon, the sunlight fades there early in the afternoon while the opposite slope is always light. As twilight approaches there is often a most beautiful effect of dark blue on the plain below, purple shadows on the hills, and the heights of Hermon lighted in a dream of roseate hues on a background of burning gold. It must be seen to be realized. This was the time I watched for, every evening at Meshghara. After the stress and strain of medical work all day, the pastor, patients, my weary assistants and I would sit before my tent door and welcome all who, coming home from field or journey, would stop for salaams and a cup of coffee. Each night of those cloudless hot summer days, as darkness drew on, we looked out across the valley for the sure fulfillment of the promise, "At evening time there shall be light." *Mary P. Eddy.*

# A Moslem Festival in Hums

Each year on the Thursday immediately preceding the Eastern Church Easter, a curious Mohammedan festival is held in various towns of Syria, which shows some of the Pagan elements that entered into the make-up of Mohammedanism. It may be seen perhaps to the best advantage in the large interior towns of Hums. It is called the "Thursday of the Sheikhs"—revered heads of certain Dervish orders, who on that day, with their followers, make a religious procession through the city visiting mosques and holy places. Thousands of people crowd the city to enjoy the celebration, very many of them to join in the veneration of the sheikhs and their sacred banners.

After witnessing the celebration on one occasion, certain features of it seemed to me to illustrate exactly the ancient Baal worship of which we read in connection with the prophet Elijah on Mount Carmel. "They called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. . . . And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." So on Moslem "Thursday" there were a number of dervishes in the procession, naked to the waist, brandishing a sword or knife, or a long pointed iron spike. While the procession paused and cymbals, tambourines and drums made a deafening din, one of these poor fanatics would leap into the air and come

down doubled up over his sword. It would *seem* to cut right into his bared flesh; with all his might he would press it in and then stand erect with a shudder and behold—only a red mark was seen! He was a holy man and could not be cut! Doubtless no one could have been harmed very severely with that rusty blade. One dervish, at a particularly mad moment in the wild music, sprang high into the air and came down crouching on the earth, and with an agonizing effort thrust that horrible iron spike into his mouth and out through his cheek. It was a terrible sight, yet not a drop of blood appeared. Doubtless it had been thus pierced many times before. Later on the secret was explained, as some cruel men were seen forcing a miserable specimen of a boy to thrust one of those irons through his cheek; the boy uttered a shriek of agony—evidently another dervish was in training for future years.

The long procession is divided into sections, and at the head of each is carried one of the huge banners, which have a conspicuous place in these demonstrations. The banner is made of heavy velvet and satin, on which quotations from the Koran are embroidered thickly with gold and silver thread. The banner with its pole is very heavy and, to be carried, requires a group of men and boys who are relieved at intervals by others. In front of each banner was a band—four or five men with great tambourines gayly painted, or with brass cymbals; behind each banner rode a sheikh with his attendants on foot. Other sheikhs were among the street crowd and, whenever a section of the procession passed one of them, there would be a halt and the band would begin a gradual crescendo and accelerando until apparently they reached the limit of sound and speed—then the noise suddenly ceased and the march continued. At times, a banner would seem to be straining at the ropes by which it was held spread out, as though it were trying to break away and fly to heaven, and that is just what the deluded followers think is really happening. They suppose those masses of gay velvet and embroidery with Koranic inscriptions are possessed of a spirit! The bearers must pull vigorously on the ropes to hold the banner down to earth! Once we saw the man who carried the banner pole giving a vigorous upward thrust to the whole thing, but he was so concealed in the folds that probably few prying eyes caught the trick. One old white-bearded sheikh became possessed of the spirit himself and went through strange performances, swaying from side to side on his horse. The horse would toss its head and absolutely refuse to step forward, while the man's followers crowded around him and pretended to keep him and his horse from "flying." Some of the fanatical would throw themselves flat on the ground to be ridden over by such a holy man and his horse. That feature of these processions was more common in the past than it is to-day.

THURSDAY OF THE SHEIKHS

Paganism has left terrible scars not only on Mohammedanism but on Oriental Christianity. Yet Gospel light is spreading, especially by means of evangelical schools, large and small, scattered through the land, and the printed page which goes far and wide.

*Paul Erdman.*

## A PERSONAL NOTICE

Allow me to call the attention of my friends in America to the change that has just been made in my work. Syria Mission has appointed me to be an evangelistic worker in Tripoli field, and my connection with the Girls' Boarding School there, which has lasted for fif-

teen years, is now closed. My home for the coming year is in the village of Minyáreh, about three hours from Tripoli, but my post office address will remain the same, Tripoli, Syria.

In Minyáreh we have a large church and two day schools. I hope also to visit three other churches and four schools which are in the same district, and I expect to work out into the neighboring villages, in some of which our old school-girls and boys are living. My especial aims will be the development of women and young people of the churches; co-operation with Syrian workers in their various lines of service; and an earnest endeavor to inspire and lead all church members out into more aggressive Christian work. I feel a special need of the sympathy and prayers of all who are interested in Northern Syria, most of all of my personal friends and those who are helping to keep me in this country.

*Bernice Hunting.*

## INFLUENCE OF A CHRISTIAN CHARACTER

A few years ago one of our preacher-teachers was stationed in a place where Protestants, Catholics and Maronites are about equally represented. He gained the interest of all classes, among them a Maronite family of young men—wild, lawless and influential. Gradually they were changed in character, and finally one of them asked in marriage the sister of our preacher. She had been trained in Sidon Seminary and possessed unusual stability of character. The wedding took place and, from that time onward, her personal, daily Christian influence was felt in that household. Not only did these Maronites not hinder her in the exercise of all her Protestant privileges, but her husband was a frequent attendant upon our services. Their house became the cleanest and most orderly in all the village. This year she was called to her heavenly home and, without any objection the funeral was conducted in the Protestant church. She was universally mourned. In a place where women's voices are frequently heard loud and harsh in quarrels, and brow-beating of children, the testimony regarding this exceptional woman was specially in point: "You could not have told that she lived here!"

*Geo. C. Doolittle.*

# An Ancient Story Retold

Licinius, a Roman Emperor of the East and brother-in-law to Constantine the Great, was a persecutor of the Christians in his empire. Forty soldiers, young and brave, of the Thundering Legion, which was quartered at Sebaste in Cappadocia (about 320 A. D.), refused to obey the emperor's edict and abandon their faith. They were first cast into prison, and afterwards, stripped of their clothing, were exposed to the winter night on a frozen lake, while a fire was kept burning on the shore to tempt them to recant. All the bitter night they suffered and sang and prayed:

Forty wrestlers, O Lord, we have entered the arena;
Let forty victors receive the prize.

When morning dawned, thirty-nine frozen bodies were found. One soldier had saved himself by renouncing his faith, but died under efforts to resuscitate him in hot water.

Meanwhile, the pagan guard moved by —who knows what motives?—soldierly admiration of courage, revived recollections of Christian teaching, or an Oriental's vision of forty golden crowns as he paced back and forth beneath the brilliant stars—this sentinel determined to fulfill the martyrs' prayer for "forty victors." He presented himself as a Christian to take the place of the apostate. He died like the thirty-nine by freezing, and his body like theirs was consumed by fire. The veritable names of these soldiers of Christ are preserved in ancient records.* It is the tradition that a church was afterward erected on the scene of their martyrdom at Sebaste. Burton's "Unexplored Syria," Appendix of Vol. II, contains a note of a church erected to their memory at Hums, in the region of Damascus, and the picture of an inscription there: "At the door of the Church of the Forty Martyrs."

This narrative of the ancient land is closely associated with modern missions. The persecuting emperor was murdered at Thessalonica which is Salonica. Sebaste is identical with Sivas in Asia Minor, an old Station of the American Board. We all know Hums† the out-station where this year Rev. and Mrs. W. S. Nelson have taken up their residence.

* See the new Schaff-Herzog *Encyclopedia of Religious Knowledge*, topic "Martyrs." † *Pron.* Humps.

# LETTERS FROM MISSIONARIES

## SYRIA

MISS ANNA H. JESSUP, daughter of the late Dr. H. H. Jessup, writes from SIDON where she is supplying Miss Law's vacant place:

I came to the school here Oct. 2d after a delightful week in Jezzeen with my Uncle Samuel. We saw the people all day long and had a big roomful every evening, closing with plenty of singing, a psalm and prayer. There has been a great revolt from the tyranny of the priests and many have become Protestants, politically. It is hoped this opportunity to fill them full of evangelical truth will result in good. Five men of them and one son of a Protestant family united with the church the Sunday I was there. All the village people made us welcome. In these ten days since there has been some malignant persecution. We are praying that it may result in good.

It is a privilege to be in school work again. There are over sixty boarding pupils and a corps of earnest Syrian teachers.

## COLOMBIA, S. A.

MISS MARTHA HUNTER wrote from the *Colegio Americano*, BARRANQUILLA, Oct. 24:

A rainy day; and sounds of merriment reach me from the primary room, where a little group of children, fortunate enough to come in a coach, are settled with their sewing. One determined youngster who waded through the water and arrived as wet as the proverbial rat, furnishes amusement by parading with my slippers on her little feet.

### NINETEEN YEARS AGO TO-DAY

I first left my home for Colombia. As I look over the girls at present here, I think of many a Mercedes and Dolores, many Carmens and Elisas who have come and gone, and my heart goes out to them, scattered as they are over this land, in Peru, Cuba, Holland, Germany and the United States. Every now and then a message of affection comes back to the old school-home, from some pupil upon whom a colporteur stumbles in his travels. One such opened her home gladly for services; another bought a Bible, "just to show my sympathy for I have yet my Bible that I used in the American school, and I remember the lessons there."

We had an auspicious opening to our school year. Sixty-eight are on the roll at this date, of whom a few are professing Christians. We are expecting to receive definite decisions for Christ among others who are now interested. This is the essential blessing, and we hope also for a share in things material. To-day as I drew Mrs. Lee's organ (loaned us) to a place of safety, and rescued my favorite chair from the steady drip, drip of the leak, I echoed Miss Quinby's fervent petition at family prayers, a few mornings since: "A new roof, dear Lord!"

One of the young men in our church has begun work under the Bible Society. His appointment brings up

### A BIT OF INTERESTING HISTORY.

Something less than forty years ago a zealous and successful colporteur canvassed the fanatical parish of San Roque, Barranquilla. Equally alive to the opportunity for service from his standpoint, the parish priest followed in the wake of the colporteur; shortly after a bonfire blazed before the doors of the weather-stained old church and, as reported, four hundred odd Bibles furnished the fuel. The *padre* believed that thus temptation was removed from his flock, and he rested from his labors as a victor in the fight against the evil one.

### THE OLD SACRISTAN, HOWEVER,

possessed a consuming curiosity to know the nature of the forbidden book and by stealth carried a Bible to his house. After the excitement subsided, he read it in secret and felt no obligation to confess his sin. As time passed he took members of his family into his confidence and it became a custom for the group to "search the Scriptures." Years passed, the old man went to a neighboring town and died. One of his family met another messenger of "the Book" and heard that at a place on the other side of the city, it was explained to all comers. To find our place of worship was not difficult, and at a recent Communion an aged woman, sister-in-law of the sacristan who saved a Bible from the fire, was received into the membership of this church. Five members of the family have publicly confessed the Christ of whom the old man studied in secret, so many years ago. One of the five, our young colporteur, now goes out to carry the blessed Word into many villages where it is yet an unknown book.

At no time have so many Gospel agencies been at work in Colombia, as there are to-day, and though the number is pitifully inadequate, we find great cause for praise.

## CHINA

Miss Catharine T. Woods of Siangtan wrote from Karuizawa, Japan, Aug. 17:

. . . This is a lovely spot, just like home, with trees and piney, woodsy odors, and an American community. It was a great pleasure to meet the members of our Mission here. A number of girls from my college (Mount Holyoke) are here and it has been like old times to talk over our college days. Some China people are here and several from Korea, so my acquaintance is broadened. Japan is lovely, but oh! I am so glad to be in China. I am anxious to get back to work, and hope to be in Siangtan by Sept. 12. So little has been done for the women there. The class which I began in March was an eye-opener. Twenty women who never heard the Gospel, who know nothing even of the phraseology of the Gospel! I hunted for a point of contact and, failing to find it, set about to establish one. The utter nothingness and emptiness of their expression is indescribable. It was like talking to graven images who blinked solemnly and vacantly into space. Then the joy to see the intelligence slowly dawn in their faces! Two of them really took hold, and one day told me very quietly, with moisture in their eyes, "We, she and I, we believe." They were mother and daughter.

## INDIA

Miss A. Adelaide Brown wrote from Kolhapur:

Do you know I am coming home *next* year? I feel as if I wanted to stay ten years longer here in order to do something. Oh, why do these people not turn to the Lord? Why are they so hard to move? Still, God is working in India and I know it. This land will bow the knee to Jesus, just as surely as she is to bow the knee to her King-Emperor at Delhi in December. There is another great coronation day coming and we'll crown *Him* Lord of all.

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Miss Mary E. Pratt wrote from Ambala City, Sept. 27, regarding the Middle School for Girls, which she has earnestly promoted, and whose building she has aided.

I was surprised at that generous gift from the Jubilee fund—yet why should I be? It is the habit of our friends at home to give generously. I am as thankful as I was surprised. Our allowance for furnishing was inadequate, but this makes things easy. I sent for the organ by first mail and have been getting furniture together, cleaning and arranging. We shall be ready for the opening day, Oct. 10. Your gift was another evidence of the leading of our Heavenly Father in all this building. From the beginning everything has worked out easily, no trouble or worry. Miss Woodside is at Sialkote attending Convention. I am glad she is away. I want to get everything in exact order before she comes to take up the work of principal.

The great heat is over. The ladies are getting back from the hills. Annual Meeting in a month, examinations of my city schools in a few days. Dr. Jessie Carleton is having over a hundred daily in her hospital. Dr. Emily Marston is with us and will soon go into the district for the winter.

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Mrs. J. J. Lucas of Allahabad sent a greeting to "the ladies of the Northwest Board," on the occasion of the fortieth anniversary of their organization:

I esteem it a great privilege to have been connected with this Board all these years, for this is my fortieth year as a missionary. I feel grateful to the First Church of Detroit for continuing to regard me as their missionary, although I have been such a poor correspondent. No doubt many of my blessings have come in answer to their earnest prayers in my behalf.

I can sing of the goodness of the Lord to me and mine during all these years. I have seen great changes since I first came to India. Then we had often to pay *pice* to little Hindu and Mohammedan girls to induce their parents to send them to our schools. Now they are starting schools of their own, in many places for their girls—and some of their leading men are even asking Government to make elementary education free and compulsory. Last year, I attended an "All India Ladies' Conference" here, in the large Assembly Hall at Muir College. It was under the auspices of a ladies' club made up of women of the highest rank in India—presided over by the Begum Sahiba of Janjira. There were many Ranis (Indian princesses) present, and several papers were read by Indian ladies of culture and education. These papers were all on vital subjects, *i. e.*, how to lift up their sisters in India and teach them to be true helpmates to their husbands and good mothers to their children. This shows the change which has come over non-Christian women of this land. All over India, the people are waking up and beginning to think and ask questions as never before. We need not fear the questions, for none of them can shake the rock on which the Church is built, even Jesus Emmanuel. Pray that we may be faithful witnesses of our Lord.

# HOME DEPARTMENT

## UNITED STUDY OF MISSIONS

***The Light of the World:*** CHAP. 4: MOHAMMEDANISM.

Suggested Bible-reading. Romans 10.

**Comparative** age of Mohammedanism as a world-religion.

**Attitude** towards Christianity.

**Founder's** claim of speaking for God; his personal authority.

**Mohammed's** life; his title "The Unlearned Prophet"; his sojourns in the desert; marriage; his visions; assumption of the rôle of prophet.

**Character** of first believers in him; summary of his teachings by exiled Moslems.

**The Hegira.**

**Mohammed's** life in Medina; change in his character and standards; his moral character compared to that of Buddha; of Christ.

**Beginning** of the use of force, plunder and conquest in advancing Islam; instances of savage cruelty.

**Personality** of Mohammed: its influence on his career as prophet, example and guide.

**Political** map of Islam; some account of its spread; missionary spirit; methods employed for propagation, continued expansion.

**New Conditions** in Turkish Empire; constitutional government; religious liberty; beginning of education of Moslem women; what is taught in their schools?

**Intolerance** of Islam; its attitude towards other faiths; view of Christianity; did Mohammed know what Christianity really was?

**Creed of Islam,** its foundations; sacred books.

**The Koran,** character claimed for it; its growth; Moslem idea of the Koran compared to Christian idea of the Bible.

**The Moslem's** Allah and the Christian's God.

**Five Practical Duties** of Mohammed's system.

**Schisms:** the Shiahs; the Bab and Behaism; Sufiism.

**Mohammed,** varying estimates of his character and influence; his place in Mohammedanism compared to Christ's in Christianity; his justification of bloodshed, oppression and immorality; discriminating summary of his character by the Bishop of Lahore.

**Was** Mohammed a prophet to be classed with Isaiah, Paul or Jesus Christ?

**Ethical** and social ideals of Mohammed, what is their effect on morality? on social progress?

**Effect** of polygamy and frequent divorce on home-life; on character of men, of women.

**Position** of woman, has it advanced or declined under Islam? (See *Our Moslem Sisters.*)

**Points** of contrast between Islam and Christianity.

**Points** of contact by which Christians can approach Moslems.

**What** hope is there of the final conquest of the Crescent by the Cross? *E. E.*

## NINE MISSION STUDY CLASSES IN ONE CHURCH

Theoretically study classes increase spirituality in the members, and further the missionary enterprise; practically the First Presbyterian Church of Princeton, N. J., has proved this to be true.

In the winter of 1910, the Woman's Auxiliary appointed a small committee in the interest of Study Classes, which secured six promoters, houses in which to hold classes and some hostesses, but found difficulty in getting leaders. Then, with the inspiration and training she had gained at Silver Bay, and the support of Dr. Sailer, Miss Elizabeth D. Paxton consented to conduct a Normal Class for some class leaders who had never taught before. By dint of all the skill that eager, interested women know how to use, the committee arranged for class after class, until they numbered eight. The enthusiasm of the Normal Class eader was caught by the others who had hesitatingly undertaken to teach, and a wonderfully helpful chain of Mission Study Classes was developed. These, with a class in the girls' Mission Band, made a total of nine study classes in the First Church of Princeton.

One of these classes, led by a former China Inland Missionary, studied the *Uplift of China;* the rest studied Dr. Gale's *Korea in Transition*, which is always calculated to arouse interest in missions. One class, led by Rev. William B. Sheddan of Princeton Theological Seminary, was held in the evening and both men and women attended. Dr. J. L. Cotton, also of the Seminary, led a wonderful class. An ideal class numbers twelve members and there were in these nine classes just one hundred and three persons. It was not the plan of the committee to ask for gifts in money, but they were volunteered from several

classes, simply as the expression of deep interest. So, $280 went to Taiku Station, Korea, followed by heartfelt prayers. The sentiment of the members was expressed at the close in a combined meeting of all the classes when they voted to continue studying another year.

The above delightful account was sent to Woman's Work unsigned, but has been endorsed by an authority. The following additional facts are now at hand:

In Feb., 1911, three of the nine study classes took up "China," a fourth used Mr. Mott's *Decisive Hour of Christian Missions*, and the rest studied Home Missions.

For 1912, all have agreed to study *India Awakening*, by G. Sherwood Eddy, and they are going in for it as interdenominational classes.

We wish there were many churches like the First Presbyterian Church of Princeton.

## CANVASS WEEK REPORTS, TO DATE, NOV. 10.

### FROM PHILADELPHIA AND VICINITY.

"Mrs. Comegys says that not one-half of our churches have reported yet, and each denomination claims that a large proportion of their reports are not yet in, so we hope for much larger figures later."

| | Jubilee Members | and Subscribers. |
|---|---|---|
| **Presbyterian** | 780 | 89 |
| **Baptist** | 212 | 157 |
| Forty-eight churches to be heard from. | | |
| **Christian** | 10 | .. |
| Only 4 churches in Phila., half of them Missions. | | |
| **Friends** | 91 | 53 |
| Fifty visitors tried for both men and women members, as their Board is mixed. | | |
| **Lutheran** | 102 | 20 |
| Not General Council. | | |
| **Methodist Episcopal** | 192 | 19 |
| **United Presbyterian** | 150 | .. |
| **Total,** | 1,537 | 338 |

### FROM ALTOONA, PA.

| | Jubilee Members | and Subscribers. |
|---|---|---|
| **Presbyterian** | 48 | 5 |
| **Baptist** | 64 | 9 |
| **Evangelical** | 2 | .. |
| **Lutheran** | .. | 158 |
| **Methodist Episcopal** | 71 | 3 |
| **United Brethren** | 67 | 6 |
| **Total,** | 252 | 181 |

### FROM PITTSBURGH, PA.

Canvass week closed with a Mass Meeting, to which "everybody" was invited, at Carnegie Music Hall, on the evening of November 9. The Woman's Union Missionary Association of Allegheny County, called the meeting; their President, Mrs. Day, welcomed the new Jubilee members and announced canvass results. Mrs. Mary Clokey Porter (United Presbyterian) of Jubilee Committee, presided. About fifty ladies sat with her on the platform. Addresses were made by Mrs. Peabody, of the Jubilee Movement, and Mrs. Nicholson from Philadelphia. The meeting dissolved into a reception for Mrs. Peabody.

Mrs. John Gillespie sent pulpit notices of the Mass Meeting to 135 Presbyterian churches. She writes: "It will be January before we have the true results." The "Presbyterial Society of Pittsburgh" represents our territory covered by this Canvass. The following totals reported at Mass Meeting are forwarded by telegram, from prompt Mrs. Gillespie:

| | |
|---|---|
| **New Members** | 2,361 |
| **Magazine Subscribers** | 866 |

These figures represent twenty-eight organizations.

### FROM NORTHWEST BOARD.

Berwyn Church, a suburb, gained thirty-nine new auxiliary members.

Mitchell, Ind., reported "glorious meetings" and doubled membership.

Lisbon, N. Dakota: "Our Campaign a success; twenty subscriptions to Woman's Work, several to *Over Sea and Land* and some new members, although we had quite an increase a short time before."

Eight hundred orders for Jubilee literature were sent out from "Room 48" in connection with October Campaign.

Chicago had a Post-Jubilee Rally (interdenominational of course) at Immanuel Baptist Church on the afternoon of November 8. Reports from Presbyterian Churches so far as received are as follows:

| | Calls Made. | New Members. |
|---|---|---|
| Second Church | 75 | 30 |
| Sixth Church | 141 | 25 |
| Forty-first St. | 70 | 14 |
| Chicago Lawn | .. | 3 |
| Emerald Ave. | .. | 27 |
| Englewood | 35 | 4 |
| Bethlehem | 30 | 2 |
| Brookline | .. | 5 |
| Garfield Boulevard | 50 | .. |
| Crerar Memorial | 150 | .. |
| Hyde Park | 150 | .. |
| South Park | 47 | 4 |
| Hope | 10 | .. |
| Total, | 808 | 114 |

New members gained by four other denominations totaled 235.

| | Jubilee Members | and Subscribers. |
|---|---|---|
| Evanston, Ill., | 600 | 300 |
| Oak Park, Ill., 1st Ch. | 16 | 2 |
| " " " 2d " | 35 | 14 |

Oak Park Second Church has a record. With but 84 women members, 92 are enrolled in the Missionary Society, which includes members of extension department, or those who cannot regularly attend meetings. Mass Meeting in 1st Church was attended by 600 women.

MRS. JOHN BALCOM SHAW telegraphed Nov. 10:

*Chicago Presbytery* gains 19 new auxiliaries with 296 members; Extension Dept., 43 members; one Y. P. S. of 30; one Band of 49; Westm'r Guild Chap. of 10; two S. C. E., 70 members; two Baby Brigades, 10.

Subscribers to WOMAN'S WORK, 35; to *Over Sea and Land*, 46.

FROM Washington City, Nov. 9: Just have to tell you of fifteen new subscriptions this day in N. Y. Ave. Auxiliary, a bunch of American beauties for you, see? Saturday, Nov. 11th, is our day of special prayer. *Jessie W. Radcliffe.*

*Jubilee in the South*, began at Norfolk, Va., Oct. 10, to end in San Antonio, Texas, Nov. 24, touching at Greensboro, N. C., Charleston, S. C., Jacksonville, Fla., Atlanta, Ga., Birmingham and Mobile, Ala., New Orleans, La., Memphis, Tenn., Little Rock, Ark., Oklahoma City, Dallas and Houston, Texas.

## NONOGENARIAN FRIENDS

*Princeton, N. J., Oct. 14.*

Woman's Work, Room 822,
156 Fifth Avenue.

Money order, renewal to above magazine, regrets for lateness. I am sorry the reminder was necessary. One does not act as promptly at ninety years as at forty. If spared another year, will try to do better. My thoughts and interests are often on the Foreign Field. A daily petition is breathed for the success of your efforts. *G. J. Stead.*

Mrs. Geo. Cormack of Minneapolis, Minn., writes: "My last new subscriber, Mr. Little of Lucknow, Canada, is my dear father who will be ninety-one years old in March and enjoyed my Woman's Work this summer."

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A VERY beautiful and fitting *In Memoriam* of Miss Grace E. Wilder of W. India Mission, has been put into print. This is the address delivered by Dr. Stanley White at the Memorial Service which was observed by Park Church, New York City, whose beloved Missionary Miss Wilder was for over twenty-three years. A limited edition has been printed, but, while they last, anyone may receive a copy by enclosing a two-cent stamp and applying to Miss Wilder's brother, Mr. Wm. R. Wilder, 45 Cedar Street, New York.

*The Beginnings* is one of the charming booklets which the Jubilee called into being. Mrs. Wm. Blair, of the Old Guard at Room 48, tells the story of the founding and early years of the Northwest Board. This story is not a replica of the way that other Boards have started. It is unlike any other and is told in a vivid manner. Apply for a copy to the Chicago office.

WOMAN'S WORK wishes to express appreciation of the efforts which placed paragraphs from its missionary information in newspapers like *The Marlette Leader*, Mich., or efforts which though unsuccessful were heartily made, as in Sterling, Ill. One officer wrote from Montana, as follows:

"I will try to comply with your request for a cutting from WOMAN'S WORK to be published in the daily paper. People here care more for the races and theatres, but I will do it once, if I can see a suitable article or paragraph."

Whether a "suitable" paragraph was found the editor has not heard, but to all women in our societies she puts these inquiries: Are we Christian women going to be downed by races and theatres? Are we afraid of a rebuff in a good cause? Shall we allow newspapers in our homes which make no intellectual and no spiritual appeal?

To My Missionary Friends:

Imagine for five minutes that we are together in a Chinese inn and have drawn a curtain between ourselves and all the other Woman's Work people. For there is something I want to tell you privately, and there are too many of you to permit my writing a separate message to each.

I think your graciousness and sympathy are largely responsible for my staying here so long. It was always my wish to so present the missionary story that people in the Church, and out of it, should gain a just respect for you, and should appreciate the size and quality of your work. Many times my efforts fell short of the wish, yet I can count on the fingers of one hand all the complaints from you which I recall, while innumerable and vivid are my recollections of delightful visits from you in New York, and with you in your hospitable homes in 1901-2. I do not believe there is another body of missionaries in the world who would have been so generous with me. In leaving our magazine, I shall not break with you, or the Missions. No, never! But how am I to live without your letters, that all these years came dropping, dropping on my desk? You do not know what they were to me—manna, the inspiration of example. You took me into your confidence, into the arcana of your home life; many times your words drew tears of sympathy, often they bowed my head in instant prayer. Already one of you has handsomely written me: "Now I can give myself the pleasure of once in a while writing to you simply as a friend." It will make me happy, if many of you do the same. After Christmas my address will be at my own home, 131 Bridge Street, Northampton, Mass., and there I hope from time to time to welcome you. It is conveniently reached from Northfield, or Boston, or Amherst and Mount Holyoke and Smith Colleges.

To all of you wherever you are, in your strenuous activities, in illness and advancing years, in places of danger, in thanksgiving and songs of rejoicing, in grief deep and fresh, in loneliness, separations or doubt, in heavenly visions, in struggle and victory—for every one of you I pray, may the joy of the Lord be your strength.

Your friend, *Ellen C. Parsons.*

## CHANGES IN THE MISSIONARY FORCE

Arrivals:

September 22.—At San Francisco, Rev. and Mrs. Wm. A. Mather and son, from Paotingfu, China. Address, 16 West 122d St., New York.

October 5.—At San Francisco, Miss Garvin, from Japan. Address, Battle Creek, Mich.

October 12.—At San Francisco, Miss Annie R. Morton and Miss Manuella Morton, from Shanghai, China. Address, Room 802, 156 Fifth Ave., New York.

October 20.—At New York, Dr. and Mrs. H. C. Whiting, from Chai Ryung, Korea. Address, Mt. Pleasant, Iowa.

Rev. John E. Williams, from China, where his family is left at Shanghai, while he is serving the interests of Nanking University in this country. Address, Room 802, 156 Fifth Ave., New York.

October 28.—At San Francisco, Rev. James B. Cochran and family, from Hwai-yuen, China. Address, Plainfield, N. J.

November 14.—At New York, Miss Wherry from Jagraon, India. Address, Indiana, Pa.

Departures:

October 12.—From New York, Mrs. Fred'k Jansen, to join her husband at Cebu, Philippine Islands.

October 17.—From San Francisco, Rev. John Wherry, D.D., returning to Peking.

Miss Katherine L. Schaeffer, returning to Hainan, China.

Miss Elizabeth D. Evans, to join Japan Mission.

Rev. and Mrs. John H. Lamb, re-appointed to Philippine Islands Mission.

Mr. and Mrs. Chas. A. Gunn, with two children, to join Philippine Islands Mission.

Mr. and Mrs. Clarence A. Steele, to join Siam Mission.

Miss Alice J. Ellinwood, to join Siam Mission.

October 26.—From New York, Mrs. H. C. Velte, returning to Saharanpur, India.

Mrs. Paul Bergen, returning to Weihsien, China.

October 28.—From Boston, M. B. Carleton, M.D., Mrs. Carleton and two children, returning to Sabathu, India.

Mrs. Chas. Forman, Sr., returning to Punjab Mission.

Rev. Robt. D. Tracy, returning to Punjab Mission.

November 2.—From New York, Miss Johanne Christensen, to join Siam Mission.

November 9.—From New York, Rev. and Mrs. Chas. N. Magill, returning to the Philippine Islands, *via* Europe. Address, Lucena, Tayabas, P. I.

Miss Elda G. Patterson, returning to Lien-chou, China, *via* Europe.

November 16.—From New York, Miss Mary Turner and Miss M. Kate Spencer, returning to Aguas Calientes, Mexico.

November 16.—From New York, Rev. and Mrs. W. A. Shedd and two children, returning to Urumia, Persia.

Marriage:

November 3.—At Yokohama, Japan, Miss Ella McClung to Rev. John Y. Crothers of Andong, Korea.

Resignations:

Mr. and Mrs. Albert Caldwell, Siam Mission. Appointed 1909.

Oscar A. Hansen, M.D., and Mrs. Hansen, Africa Mission. Appointed 1909.

*Helps in Studying "The Light of the World."*—All the Women's Boards provide the following helps for either auxiliary meetings or for classes:

*How to Use, a Handbook of Suggestions*, by Mrs. Montgomery. Ten cents. *Analysis of Chapters* by Miss Anna Milligan. Five cents. *Wonder Stories of non-Christian Faiths*, by Mrs. N. D. Pratt. Five cents. *A Missionary Imagination*, by John E. Hail.

FOR STUDY CLASSES ONLY.—Dr. Sailer's *Suggestions to Leaders* may be obtained (by Presbyterian class *leaders*) *on condition* of their procuring two cards from his office, filling them out and returning ; the one is an enrollment card to report the organization of a class, the other is a blank to be filled out at its close. This booklet, with the other helps mentioned above, may be ordered either from the Women's Boards or the Educational Department, Board of Foreign Missions, Rooms 906-7, 156 Fifth Ave., New York.

# NOTES FROM HEADQUARTERS

## *From Philadelphia*

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Dec. 19. Topics: *Syria, Educational Work at Home.*

MRS. WEITZEL in October visited with mutual profit Ohio and Tennessee Synodical Societies, traveling 2100 miles and speaking fourteen times in eleven days.

IN the Southern Jubilees, Mrs. H. S. Prentiss Nichols has rendered a gracious service in representing Philadelphia Board at Atlanta and Birmingham, and Mrs. S. I. Lindsay of the Southwest Board has kindly promised to represent us at Memphis. Accounts of the enthusiasm attending these meetings stir the blood and have withal a pleasantly reminiscent sound.

In the North the second stage of the Jubilee, the Fall Campaign for members and magazines, has been reached, but the news comes in so slowly that we actually know more about the South than about ourselves. Judging from the difficulty we have had in filling orders for Fall Campaign literature, we suppose that large measures of this seed are now germinating. Philadelphia's week is just beginning, Oct. 30, as these notes are written.

MRS. JOHN M. GAUT of Nashville, President of the Synodical Society of Tennessee, has been elected one of our non-resident Vice-Presidents.

WE welcome a new director, Miss Anna Flanigen, formerly a teacher in Mt. Holyoke College, and sister of the former editor of *Over Sea and Land.*

VISITORS, who were also speakers, at October prayer-meeting, were Mrs. J. B. Dunlap of Bangkok, soon to sail for Siam, and Miss Clyde Bartholomew of Manila. Other most welcome visitors were Miss McCord of Bangkok, and Mrs. A. M. Welles, President of Lackawanna Presbyterial Society.

DR. MARY EDDY of Syria, restored to health, is expected to speak at December prayer-meeting, and will sail back Dec. 27.

AS one way of celebrating their XXVth anniversary, Baltimore Synodical Society voted $25 to the new Emergency Fund.

MRS. ARTHUR V. BRYAN, of Port Arthur, gratefully acknowledges the receipt of a box of aprons and dolls asked for, and takes this way of warmly thanking those contributors who may not receive personal letters.

AS an individual member of this salvation army, why not have your own substitute missionary? Our young women in increasing numbers are offering to *go;* will you not *send?* If you cannot do it alone, ask a friend to share this joy and privilege with you. Write to the Secretary for Specific Objects, for details.

NEW LEAFLETS: *Two Weddings; The Woman's Missionary Society*, each 2 cts.

SYRIA: *Wonder Stories, Schools and Colleges, Hospitals, The Cry of Womanhood in Moslem Lands*, each 3 cts.; *Why Zaraphee Changed Her Mind, The Women of Turkey as Affected by the Revolution, Child Life in Palestine, Little Daughters of Islam From Women of the East to Women of the West*, each 2 cts.; *Under the New Sultan*, 1 ct.

## *From Chicago*

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE first report received here of success in the October "every-woman-a-member" movement, came from Evanston, Ill. There, the one hundred and twenty-five canvassers, who sat down to luncheon together when their task was done, represented twenty-one churches. Fifteen churches reported a total six hundred and seventy-nine new members gained, and *three hundred* and *sixty-six* new subscribers.

AS in many other undertakings, the by-products and reflex influences add largely to the sum of post-Jubilee gains. One of our busiest secretaries felt fully repaid for her efforts as a canvasser, by the thought of calls made upon two of her nearest neighbors (for full description see James 1:27, second clause) —neighbors for years, yet never met before.

AUTUMN GUESTS whose words have helped in the Assembly Room were Mrs. Oliver of Los Angeles, Mrs. Frank B. McCuskey and Miss C. L. Newton of India, Miss Allie May Fairchild under appointment to India, Miss Ellen Ward of Peking, and the parents of a son who has lately begun work joyfully in Forman Christian College, Lahore.

A BRIEF call, much enjoyed at Room 48, was from Mrs. Mary E. Hartwell Perry of Sivas, Turkey. Mrs. Perry was once a teacher in the girls' school at Bangkok, Siam.

THE reports brought in from several synodical meetings by the President, the Field and Young People's Secretaries and other representatives of the Northwest Board, who attended them, made a joyful hour. Announcing that nearly nineteen of the twenty thousand dollars Jubilee Fund pledged by Illinois has already been given, and that the state of

the Young People's work is "most satisfactory." Mrs. Shaw said: "We can congratulate ourselves that we belong to Illinois." Mrs. Robinson gave an account of the post-Jubilee meeting in Valparaiso, Ind. Mrs. Tyler, of the Westminster Guild, brought cheering words from Iowa, rejoicing to have met delegates from sixteen Chapters at synodical meeting.

WHEN it was found that the fulfillment of their Jubilee pledge had been accomplished in Indiana, thus making a twenty-five per cent. advance, the question arose "Shall this standard be kept, or is it only a Fiftieth Anniversary banner, not to lead an ordinary year?" With fine enthusiasm and unanimity, the Synodical Meeting resolved to raise regular pledges to the high mark attained, and take no backward step.

THE latest reports show total Jubilee receipts to be $39,655.10 and an increase in receipts over last year in Woman's Societies, C. E. S., Westminster Guilds and Bands.

The President, Mrs Shaw, attended Indiana and Illinois synodical meetings, Mrs. Tyler and Miss Scott that of Iowa, Miss Scott in Wisconsin also.

OUR Secretary for Young People, Mrs. Earl B. Millar, has been in the hospital.

AT the "Mission Study Institute," given by Chicago Presbyterial Society on two Tuesdays in the Assembly Room, Mrs. Clarke spoke on *The Light of the World. India Awakening* was presented by Mrs. Dickey. *The Conservation of American Ideals* was given by Mrs. E. D. Johnson and Mrs. Lindsey Moore.

WILL any one whose gifts helped to fill the Christmas box shipped to Etah last January, and who has not received a copy of Mrs. McGaw's grateful letter acknowledging its receipt, please send word to Room 48.

PUBLICATIONS USEFUL FOR SYRIA MEETINGS: *Posters*, showing Beulah Home Orphanage, Asfuriyeh Hospital for Insane, three church buildings, Dr. Eddy's Hospital and Sanitorium, Syrian Protestant College and American Press, Beirût, 20 cts. for set; *Wonder Stories*, 3 cts.; *The Women of Turkey as Affected by the Revolution, Why Zaraphee Changed Her Mind*, each 2 cts.; *New Program for Women's Societies, Under the New Sultan*, each 1 ct.; *Our Work in Moslem Lands, Sectional Report* (from Annual Report of the Assembly's Board), each 5 cts.; *Year Book* for 1912, 10 cts. *New Catalogue, The Seven Wonders of the Modern Missionary World*, each free.

## *From New York*

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE November prayer-meeting on the first day of the month was arranged and presided over by Mrs. Robert E. Speer, who, after the opening hymn and Bible reading, made a few introductory remarks asking that those present listen to the addresses on Korea, in the spirit of inquiry as to what we at home can learn from them, rather than what we can do for them. As Miss Samuel and Mr. Greenfield spoke, we realized that we have indeed much to learn from them in the way of simple faith, self-sacrificing devotion and prayerful living. For example, a class of Miss Samuel's, consisting of 345 women, pledged themselves to 22,000 days of preaching. What have we at home to compare with that? Our thoughts were turned for a moment to Siam also, as we had the pleasure of greeting and bidding "Godspeed" to Miss Christensen. She sailed the next day to visit her relatives in Denmark before proceeding to Siam where she is to be a nurse under Dr. Bulkley. Finally Dr. Brown eased our minds and cheered our hearts by reading cablegrams to the Board, received from China since the outbreak of rebellion, and reporting all our missionaries in safety.

THE Jubilee Offering of New York Board exceeded the amount asked for, and it would be encouraging to the churches and presbyteries if some public recognition could be given to each individual society or town. So many gifts, however, were placed in the collections at the time of the Jubilee, that such a response from the Board is not possible; but the warm hearts which prompted the gifts have sent their cheer, and in return the Board, as the agent to pass on this money to the objects selected, wishes to express its appreciation and commendation to all the self-denying women who made such a large thank-offering. Will each woman of each society kindly accept this as a direct acknowledgment of her gift?

THE New York Jubilee Continuation Committee has appointed the morning of Friday, Dec. 1, for a union service of thanksgiving and prayer at Fifth Avenue Church, cor. 55th St. Reports of the Campaign will be presented.

DO the presidents of Auxiliaries realize that they can obtain the Special Edition of the Board's Annual Report *free* by merely sending a card of request? There is always a request for free literature and we usually have little to give, but here we offer valuable up-to-date material on all countries and all work, *free!* Why not send for it?

GOOD stories are always in demand and we have two new ones this month. *What One Talent Did* (3 cts.) and *What Miss Martin Gave* (2 cts.), both by Katherine Young Thaxter. They are unusually interesting and pertinent, and will be found suggestive to all who read them.

LEAFLETS FOR SYRIA: *Program*, 1 ct.; *Posters* to illustrate Program, 20 cts., per set of six; *Wonder Stories of Syria*, 3 cts.; *Selma, Why Zaraphee Changed Her Mind, Dr. C. V. A. Van Dyck, Home Life*, each 2 cts.

## *From St. Louis*

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

OCTOBER has been a busy, yet withal a very happy month. Our Woman's Missionary Societies are earnestly engaged in the Member-

ship and Magazine Campaign and, already, good news has reached us as to results. A member of one society said: "We have more than doubled our membership." In a church where the Woman's Prayer Society had been discontinued for several years, one was organized for special prayer an afternoon of each week. No statistics as to actual results have been reported yet.

REV. R. P. GORBOLD of Kyoto was present and gave a most interesting address, at our October meeting, on the "Men of Japan." We are looking forward with much pleasure to a visit from Mrs. Gorbold before her return to Japan in January.

FALL RALLY of St. Louis Presbyterial Society was held October 20. The Misses Morton from Shanghai were present and Miss Annie R. Morton of the South Gate School addressed the meeting. She said that "China is the teacher's paradise. A teacher, man or woman, has all honor and respect." Dr. Mary Newell of the Margaret Williamson Hospital, Shanghai, under care of the Woman's Missionary Union, was also in attendance. Miss Agnes Harnieck, our new Slavic missionary, spoke with much enthusiasm of the prospect before her in working among foreigners of our city.

MR. B. CARTER MILLIKEN of New York will conduct four Study Classes in St. Louis, November 8–22. Two will be Normal Classes for leaders only, and two will be popular, one for women only, the other for men and women.

REPORTS received from delegates to the various synodical meetings are very encouraging. The accounts of work among Young People's Societies are especially gratifying, and their earnest, hearty co-operation is cause for thanksgiving.

AT the Missouri Meeting every Presbyterial Society was represented and special attention was called to the good work of the young people. Oklahoma reported "Gain along all lines." The greatest advance was made in contributions to Foreign Missions—twenty-five and one-half per cent. increase over that of the previous year. The presence of Miss Shoenhair from Persia and of Mr. Cunningham from Africa added much to the meeting.

MRS. JOSEPH DUBBS of 5927 Page Ave., St. Louis, the Corresponding Secretary of Southwest Board for New Mexico, writes: "Work in New Mexico this year has been very encouraging, and we are looking forward to still greater things from our societies as they are organized presbyterially. Pecos Valley, organized last April, is our youngest. It is wide awake and doing splendid work. The Secretary for New Mexico is very anxious to keep in touch with all the presbyterial officers and give them all the help and information they desire, to successfully carry on their work."

LEAFLETS: *The Woman's Missionary Society*, by our President, Mrs. Hopkins. Especially suitable for use now, price, 2 cts., 20 cts. per dozen.

LEAFLETS for December: *Program*, 1 ct.; *Wonder Stories*, 3 cts.; *Our Work in Moslem Lands*, 5 cts.; *Under the New Sultan, Child Life in Palestine, Glimpses of Our Work in Syria, The Light that Faileth Not, Why Zaraphee Changed Her Mind*, each 2 cts.; *Hospitals, Schools*, 3 cts. each; *Poster*, 5 cts.

## *From San Francisco*

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive meeting third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

MRS. LILLIAN KELLY presented, at the Occidental Board Meeting, a most vivid picture of superstitions among the Hainan people. Buddhism is the same in Hainan, in Siam and in all non-Christian countries. Mrs. Kelly warned her audience of the danger of introduction of Oriental religions into our own country. We cannot consent to lose the freedom of our belief in Christ, and instead take on the torture of belief in the possession of demons, which is the painful Buddhist belief. It is reported in India that there are 8,000 Moslems in the U. S. A. and that they are to build a mosque.

REV. J. FRANKLIN KELLY, M.D., and Mrs. Kelly of Hainan have made a prolonged stay in San Francisco. Dr. Kelly is one among the student graduates from our Theological Seminary at San Anselmo who are doing excellent work in foreign lands. Professor William Martin, who was recently installed in the Chair of Apologetics and Missions, delivered an address on that occasion which was replete with the missionary spirit.

THE luncheon, connected with Executive Committee Meeting of Occidental Board, was very enjoyable. Only those who were to sail on the *Manchuria* the day following, Oct. 17, were invited to speak. The talks were animated and full of hopefulness. Dr. Wherry of Peking was the only veteran missionary present.

MISS CARRIE L. MORTON is always at hand with appeals to Study Classes. She says that churches whose members have been infected by the doctrines of Christian Science, occultism, theosophy, etc., should take up the study of Dr. Speer's new book, *The Light of the World*, and learn of the sources of these doctrines and their results in the lands that gave them birth. She adds that helps for leaders are more numerous and more carefully prepared than ever before, making it easy to conduct a class. The children's book, *Touring in the Gleam*, is fascinating for children, and adults too. For those who prefer the study of a single country as a field of missionary endeavor, Sherwood Eddy has written *India Awakening*. Miss Morton can furnish information and supplies of text-books and literature. Her address is 920 Sacramento St., San Francisco, Cal.

SYRIA LEAFLETS: *The New Turkey; Historical Sketch; Questions and Answers; Dr. Van Dyck* (Hero Series); *Sketch* of our Missionary, *Mrs. Harriette Eddy Hoskins*.

## *From Portland, Oregon*

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

MUCH that has been rich in blessing has entered into our history the past month.

DR. ELIZA LEONARD, of whom her Chinese friends say, "Skill exquisite, science profound," has been with us, telling of medical work in Peking and saying: "Missionaries do not need or want your pity. O, no! The missionary life is a high privilege. The greatest trial that could befall me would be to have anything prevent my return to my work."

ALL will be interested in the consecration service for Mr. and Mrs. Clarence Steele, held in their own church at Hawthorne Park, Portland, just before they left for Siam. Mrs. Mossman presiding, spoke intensely upon the meaning of consecration. Mr. Steele told the story of Boon Itt of Bangkok, who lived such a beautiful, helpful Christian life that Siamese men, Christian and non-Christian, erected his memorial, the Boon Itt Y. M. C. A. building. Mr. Steele goes to take charge of this work. Mrs. Florence Williamson Steele told in her sweet way how the foreign missionary work came to appeal to her. Rev. Henry Marcotte of Westm'r Church, Portland, whose Women's Auxiliary have adopted Mrs. Steele, told how sending out a missionary stimulates missionary activity. Dr. E. Nelson Allen, Mr. and Mrs. Steele's pastor, spoke of a "Guiding Providence"—how it had shaped the life of Clarence Steele. When only an infant of four months his parents received a call from their pastor, and in prayer, following conference, dedicated him to the Lord's work in whatever form it should come to him in manhood, and always they hoped it might be in the foreign field. None of this was told the boy, yet when this call came he was ready and eager to go.

At the close of the hymn, "I Surrender All," the young couple knelt and, encircled by officers of the Board and Presbytery holding hands, Dr. Allen, with his hands upon their heads, offered a tender prayer of consecration.

THERE are lessons and encouragements in this story for parents, pastors and teachers and missionary societies. There have already been marked results from that meeting.

THIS is the week of our Post-Jubilee Canvass. Many are praying and many visiting and we look for the increase that the power of God can give.

WE are glad to report that Miss Carothers of Laos is steadily gaining in health.

MISS TOWLE is busy and happy in her new work in Colombia. She sent a very interesting collection of kodak views.

LEAFLETS: *The India of To-Day, The New Persia, Mrs. Reuben Lowrie, An Appreciation,* by Maud A. Mackey, M.D., *The Mission Station as a Social Settlement,* by Mary Riggs Noble, M.D., each 2 cts.; *Seven Wonders of the Modern Missionary World,* free, for postage. Also a good supply of the *Year Book,* 10 cts. each.

## RECEIPTS FOR OCTOBER, 1911

By totals from Presbyterial Societies.

### Woman's Foreign Missionary Society of the Presbyterian Church

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| BEAVER, | $267.50 | HUNTINGDON, | $706.25 | ST. CLAIRSVILLE, | $481.82 | WHEELING, 1st Ch., | $125.00 |
| BELLEFONTAINE, | 119.50 | HUNTSVILLE, | 21.00 | SHENANGO, | 265.25 | WOOSTER, | 205.70 |
| BUTLER, | 272.00 | HURON, | 114.80 | UNION, | 90.54 | New Jersey Syn. Soc., | 25.00 |
| CARLISLE, | 768.18 | LACKAWANNA, | 1,072.83 | WEST JERSEY, | 315.40 | Miscellaneous, | 10,966.06 |
| CHATTANOOGA, | 11.20 | LEHIGH, | 149.63 | WESTMINSTER, | 588.62 | | |
| CHILLICOTHE, | 286.49 | LIMA, | 228.20 | | | | |
| CLARION, | 147.75 | MCMINNVILLE, | 18.10 | | | | |
| CLEVELAND, | 979.05 | NEW BRUNSWICK, | 106.75 | | | | |
| ELIZABETH, | 574.30 | NEW CASTLE, | 100.00 | | | | |
| FAIRFIELD, | 10.75 | NEW HOPE, | 4.00 | | | | |
| FLORIDA, | 26.00 | NEWTON, | 80.24 | | | | |
| HOLSTON, | 29.70 | PHILA. NORTH, | 436.91 | | | | |

Total for October (including Jubilee Fund, $10,235.00) $19,594.52
Total since March 15, 1911, 116,514.92
Special Gifts to Missionaries, 65.00

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

### Woman's Presbyterian Board of Missions of the Northwest

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ADAMS, | $19.45 | GREAT FALLS, | $29.25 | PUEBLO, | $225.00 | WHITEWATER, | $55.00 |
| BLOOMINGTON, | 59.00 | GUNNISON, | 60.00 | RED RIVER, | 19.00 | WINONA, | 99.00 |
| BUTTE, | 96.00 | IOWA, | 238.72 | RUSHVILLE, | 248.60 | YELLOWSTONE, | 82.50 |
| CAIRO, | 1.00 | IOWA CITY, | 64.00 | SAGINAW, | 40.00 | Michigan Synodical, | 10.00 |
| CHEYENNE, | 42.00 | LA CROSSE, | 16.25 | SIOUX CITY, | 5.00 | Nebraska Synodical, | 10.00 |
| CHICAGO, | 3,714.52 | LANSING, | 10.00 | WATERLOO, | 130.40 | Miscellaneous, | 53,995.10 |
| DETROIT, | 924.75 | MINOT, | 7.50 | | | | |
| EWING, | 10.00 | MONROE, | 60.50 | | | | |
| FLINT. | 63.50 | MOUSE RIVER, | 38.67 | | | | |
| FT. DODGE, | 196.55 | NEW ALBANY, | 116.00 | | | | |
| FT. WAYNE, | 20.80 | PEORIA, | 302.00 | | | | |

Total for month, $61,010.06
Total from March 15, 127,313.59

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

### Women's Board of Foreign Missions of the Presbyterian Church

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ALBANY, | $121.00 | JERSEY CITY, | $351.50 | ROCHESTER, | $184.40 | UTICA, | $436.00 |
| BINGHAMTON, | 119.00 | LOGAN, | 65.75 | ST. LAWRENCE, | 96.00 | WESTCHESTER, | 151.00 |
| BROOKLYN, | 209.50 | LOUISVILLE, | 84.00 | STEUBEN, | 148.00 | Interest, | 500.00 |
| BUFFALO, | 523.00 | MORRIS AND ORANGE, | 3.05 | SYRACUSE, | 46.00 | Miscellaneous, | 25.00 |
| CAYUGA. | 147.75 | NASSAU, | 262.00 | TROY, | 213.00 | | |
| CHEMUNG, | 189.00 | NEWARK, | 922.00 | | | | |
| COLUMBIA, | 105.00 | NEW YORK, | 1,010.00 | | | | |
| EBENEZER, | 148.00 | NORTH RIVER, | 185.60 | | | | |
| GENESEE, | 194.72 | OTSEGO, | 127.00 | | | | |
| HUDSON, | 6.00 | PRINCETON, | 41.00 | | | | |

Receipts from Sept. 15 to Oct. 15, $6,614.27
Total since March 15, 1911, 31,944.01

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

### Woman's Presbyterian Board of Foreign Missions of the Southwest

| | | | |
|---|---|---|---|
| ABILENE, | $36.05 | SANTA FÉ, | $29.50 |
| DENTON, | 61.00 | SOLOMON, | 189.30 |
| FT. SMITH, | 4.00 | TOPEKA, | 60.00 |
| KIRKSVILLE, | 88.47 | WICHITA, | 428.00 |
| LITTLE ROCK, | 1.25 | Miscellaneous, | 25.00 |

Total for October, $922.57
Total to date, 12,801.76

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

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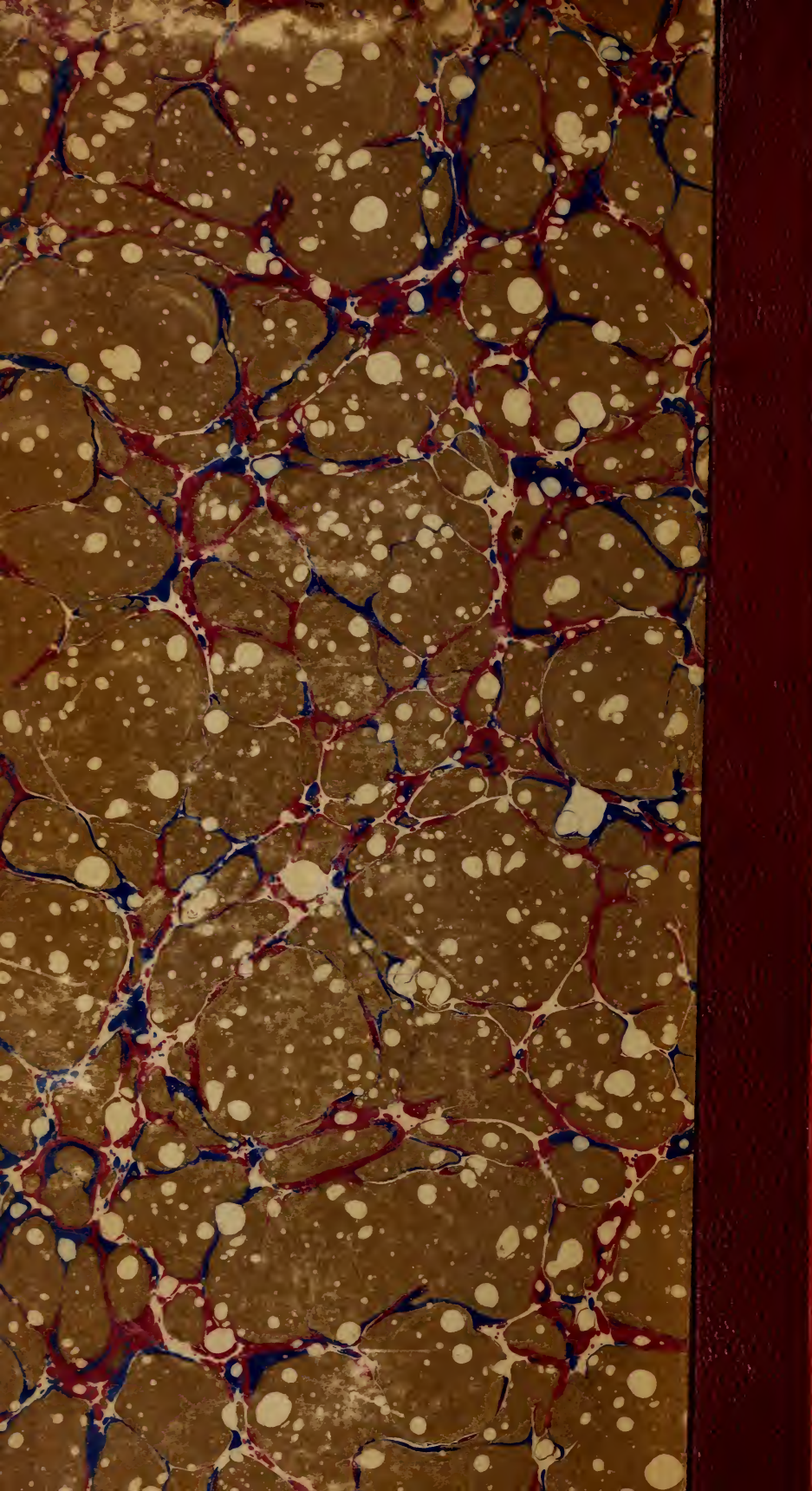
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